RAGGED SCHOOL UNION QUARTERLY RECORD.

JULY, 1877.

RAGGED WORK IN LONDON.

ITS EXTENT—ITS NATURE—ITS INCREASE—ITS WORKERS.

CHRISTIAN work among the masses of the poor of London, under the general name of Ragged Schools, has been far more comprehensive than such designation implies. The name "Ragged" is terse and characteristic. It fairly indicates the class to be reached, but the term "school" is not sufficiently elastic to convey to the uninitiated the full character of the work done. Hence they concluded that the passing of the Elementary Education Act of 1870 would sound the knell of the Ragged School movement. They had but one idea of what this movement consisted, or rather that the movement had but one factor—a school for children conducted during the week-day—and when the School Board was in a position to take over the day schools, the Ragged School movement would no longer have a fulcrum on which to rest its lever. The movement was in fair operation long before a Ragged Day School was formed. These were an adjunct to it. They did a great work, and did it for nearly a quarter of a century prior to the passing of that Act; but concurrently therewith many other efforts were carried on for the amelioration of the condition of the very poor. These "other efforts" are being carried on with vigour, and are more extensive than ever. Four only of these efforts as reported in 1875 had an average attendance of 40,149 persons, and each year since the attendances have increased, viz.:—

1875—In Sunday Schools	25,709	
In Youth's Religious Services ..	5,176	
In Ragged Churches	5,399	
In Mothers' Meetings	3,865	
		40,149

1876—In Sunday Schools	27,708	
In Youth's Religious Services ..	4,617	
In Ragged Churches	7,188	
In Mothers' Meetings	2,606	
		42,119
1877—In Sunday Schools	28,457	
In Youth's Religious Services ..	5,832	
In Ragged Churches	8,202	
In Mothers' Meetings	3,639	
		46,130

It will thus be seen that the work is extending, while the Bible-teaching in every department retains its purely evangelical character. We purpose touching upon some of the efforts comprised in the Ragged School movement.

Sunday Schools.

There are 187 of them conducted in 152 separate buildings; the average attendance of scholars is 28,451. The total number belonging to the schools is very much greater. The whole of these schools are taught by volunteer teachers, the average attendance of whom is 2,673. This body of Christian workers has been called a "Sacred Phalanx"—a phalanx composed of Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists—working Christians of every denomination honestly striving to effect all the good they can in the little time they have for the purpose. There is abundant room in the vast fields of the Ragged School enterprise for every earnest Christian worker. No religious difficulty has ever been experienced by the co-operation of members of various evangelical churches. During the time of work the selfish, narrow, and uncharitable spirit of sectarian exclusiveness has been laid aside, and denominational peculiarities made subordinate to the general interests of Christ's kingdom. The great object of these good people has been the conversion of the soul, no matter by whose instrumentality it is brought about. A helping hand they have ever been ready to give to every effort to spread the knowledge of Him whose final command to His disciples was, "Go, teach all nations," and who accompanied that command with, "Lo, I am with you alway, even unto the end of the world."

Day Schools.

There are 61 of these in full operation with 7,062 scholars, of whom 5,214 are always in attendance. These are taught by 90 masters and mistresses, aided by 170 scholar-teachers who receive small payments for their services. Fifteen of these schools have been certified as efficient by the Education Department, and 30 of the teachers hold certificates, having satisfied the Government Inspectors after a close scrutiny of their work and mode of doing it. The work done in other schools would also have been deemed efficient had the buildings in which it was done been approved.

Night Schools

are increasing in importance, as they aid youths of both sexes to make up for past neglect who are beyond the School Board age, and whose circumstances compel, during the day, self-effort for self-support. During last winter the number of these night scholars was 8,697, of whom 4,881 were always present every night the school was conducted. It being observed in one school that the boys, after the toils of the day, had a superabundance of physical strength, which developed into mischief and oft into something worse, the teacher, with a view to use up some of this wasted energy and to tone it down to useful efforts, suggested to his boys a game in gymnastics to last half an hour. This was eagerly agreed to, and had the effect of a safety-valve, for the order in the school improved and the attendance increased. In another school the courage and Christian enterprise of the clergyman of the district gathered in as wild and obstreperous a collection of boys and girls as can be found in London, and by studying their tempers and characteristics, and by adapting his plans to the exigencies of the case, he has succeeded in establishing his school, and usefully conducting it with upwards of 100 of such youths in attendance. In such cases harsh, or even stiff, treatment would only repel and alienate, while a bland and genial manner, with a little ready wit and a kind eye, not too ready to detect fault, but ever ready to notice and foster the right act and the proper feeling, have wrought wonders in reducing the wild arab to a comparatively reasonable being. There is a strange fascination in some of these young arabs; they are shrewd, quick, and brimful

of life and sport, having in them the germ of future greatness if they be but influenced aright; precious stones that need but polishing to shine with lustre, or if led astray to become leaders in the way of crime.

Some of these Night Schools have invited Government inspection, and in some cases have succeeded in passing fair numbers in the usual subjects, and have received the grants according to the code.

Children's Religious Services.

The service is enlivened and rendered attractive by the singing of well-adapted hymns to cheerful lively tunes; the gospel teaching is made impressive upon youthful minds and hearts by Bible illustrations varied and adapted to the age and circumstances of the youthful congregation. These services seldom occupy more than one hour for the address or Bible teaching, two prayers, and the singing of three or four hymns. The aim is to have nothing cold, nothing dry, and nothing lengthy. Such a service need not detain from public worship more than two teachers—one to attend to minutiæ and order, while the other conducts the service. There are 82 of these services; the average attendance at them is 5,832.

Ragged Churches.

The first of these began in the year 1852, so that for a quarter of a century they have been making provision for public worship for a class of persons formerly entirely overlooked, and who would be so still but for the special character of these places and services. These assemblages consist of strange elements. Here will be found men and women of a low mental type, but doing their best, bad as that may be, to get a living, such as crossing-sweepers, casual porters at the markets, dock labourers, rag and paper gatherers, dust-sifters, costers, street-singers, and beggars. These are comparatively the respectable portions of the company, for there are many others of a lower moral type, such as pickpockets, shoplifters, till-stealers, housebreakers, footpads and garotters, some "wanted" and others on ticket-of-leave. There are not a few broken-down tradesmen, and—tell it not in Gath—some ministers and lawyers who have lost position, character, and health by being confirmed inebriates. Low as they are in the social and moral

scale, they are nevertheless fellow-men, brothers, sisters, possessing immortal spirits, and therefore to them is the Gospel preached —that Gospel which Moses taught, the Prophets confirmed, the Lord Jesus fulfilled, and the Apostles preached; a Gospel which many of the attendants of these Ragged Churches have proved to be "the power of God unto salvation," and then they have each become "a new creature," new in Christ, therefore "old things have passed away and all things have become new." The *Leisure Hour*, when referring to the Ragged Church, described "the service as of an informal character, but admirably adapted to the congregation. The singing is warm and hearty, the prayers simple and earnest, the preaching practical, earnest, and evangelical. No minister could desire a more attentive and orderly congregation, or one more responsive to the appeals of the Gospel."

Mothers' Meetings.

The object of Mothers' Meetings is home reformation, and this is effected by advancing the interests of the several families concerned, by teaching each mother in attendance the industrial art of cooking, mending, altering, patching, cutting out, and fitting new and old clothing; by instruction in the maternal management of infants and children generally; and by the communication of religious and moral lessons from the Bible, read and commented on, conversationally, while the needlework is proceeding. It is impossible to speak too highly of such a plan as this. In addition to the instruction given, the moral influence obtained by ladies of character and self-denying principle over the minds and affections of these poor women so brought together, and the moral *tone* thus communicated imperceptibly, even perhaps to themselves, must be apparent to all thoughtful minds, and need no comment; while the influence for good on the homes and families of the several members of the meeting is incalculable. It strikes at the very root and source of much of the evil seen and deplored daily by the friends of the children of the poor—it carries up the work of reformation to the very fountain head, whence no small proportion of juvenile depravity originates.

There are 79 of these gatherings; the attendance is on the average 3,639. It was ascertained at one meeting that 40 mothers present had 150 living children, nearly four to each. These

Mothers' Meetings therefore bring a wholesome influence through its members on 14,000 children.

Bands of Hope.

If the result of an increase of temperance be a decrease of gaols, it will be a clear gain to the Church and the world to see the last of the inebriates, and one great step in that direction is the wide extension of Bands of Hope.

Lord Coleridge recently, addressing the grand jury at Durham Assizes, said "*his judicial experience taught him that crimes of violence were all traceable to drink, and if England were sober we might shut up nine-tenths of our gaols!*"

Bands of Hope inculcate temperance principles among the young. By these Bands the children are led to see the physical and moral, or rather immoral, results of the drinking customs of their homes and localities—customs with which, unfortunately, they are too conversant; but by means of these Bands they are led from step to step to use what influence they possess, first by example and then by advocacy, to uproot and to annihilate. The educational influence of these Bands is shown by the conductors of one of the Bands, who, finding that many children signed their pledge by a mark, because they could not write their names, offered a copy of "Pilgrim's Progress" to each who, within a month, could write their names and addresses. At the end of the month 167 of these prizes were gained and granted.

These Bands of Hope are conducted in 61 Ragged Schools, and have 5,589 members.

Employment.

It is estimated that from 2,000 to 3,000 boys and girls go from Ragged Schools each year to work and earn a living or a part of it.

Nearly 400 boys were employed last year as shoeblacks, and in that period earned and accounted for upwards of £12,000. They are divided into nine societies, each organisation having its own staff and home. This occupation began in London on this footing in 1851, since which time a total of upwards of £170,000 has been earned by the London shoeblacks.

The young people going into situations are encouraged to give their best efforts, to be obliging, obedient, and industrious, by

offering a yearly prize to each remaining in one place for a period of not less than twelve months, and able to obtain a good character from the employer, and, with the exception of female domestic servants, who can furnish a certificate for regular attendance and proper behaviour at the Sunday School. The prize for the first year consists of a card designed in six colours, and seven shillings and sixpence, and each year after the prize card and a book of the value of five shillings. In May last the number of these prizes was 544, which were distributed by the Earl of Shaftesbury, K.G. Of the 544 prizes, 142 were taken by boys and 196 by girls for the first time; 90 boys and 116 girls had previously taken prizes. The latter were now entitled to the prize books, having already taken the prize of seven shillings and sixpence in money. The number of applications for the prizes was 575, so that 31 did not come within the conditions under which the prizes were awarded. Of the total number of applicants—

16 held situations less than 1 year, and were all ineligible.
320 kept in one place from 1 to 2 years.
124 ,, ,, 2 to 3 ,,
64 ,, ,, 3 to 4 ,,
41 ,, ,, 4 to 5 ,,
10 ,, ,, 5 years and upwards.

Many other efforts are made in addition to the foregoing, such as Donkey and Barrow Clubs for costers, Men's Clubs, Clothing Clubs, Shoe Clubs, Medical Clubs, Coal Clubs, Emily Loan Funds for lending small sums for trading purposes, Penny Banks, Lending Libraries, providing a good Dinner weekly for the most needy of the children, &c., &c.

The following figures will show

THE YEAR'S PROGRESS.

	The Figures for 1875-6.	The Figures for 1876-7.	Increase.	Decrease.
Sunday Schools:				
Average attendance of Scholars ..	27,708	28,451	743	—
Day Schools:				
Average attendance of Scholars ..	5,678	5,214	—	464
Night Schools:				
Average attendance of Scholars ..	4,318	4,881	563	—
Total of Scholars	6,683	8,697	2,014	—

	The Figures for 1875-6.	The Figures for 1876-7.	Increase.	De crease.
Paid Teachers employed	233	237	4	—
Voluntary Teachers	2,600	2,673	73	—
Do. Average attendance ..	1,966	2,073	107	—
Do. Formerly Scholars ..	200	221	21	—
Prayer Meeting attendance	3,720	4,342	622	—
Children's Religious Services :				
Average attendance	4,617	5,832	1,215	—
Ragged Churches :				
Average attendance	7,188	8,202	1,014	—
Scholars placed in Situations ..	659	787	128	—
Scholars' Prizes	509	544	35	—
Penny Banks :				
Depositors	18,338	28,484	10,146	—
Total of Deposits	£9,971	£11,459	£1,488	—
Mothers' Meetings :				
Average attendance	2,606	3,639	1,033	—
Clothing Clubs :				
Contributions	£938	£1,313	£375	—
Bands of Hope :				
Members	4,280	5,589	1,309	—
Shoeblacks :				
Boys Employed	373	385	11	—
Earned by Boys	£11,658	£12,062	£404	—

PROCEEDINGS OF THE THIRTY-THIRD ANNUAL MEETING OF THE RAGGED SCHOOL UNION.

HELD AT EXETER HALL, ON MONDAY EVENING, MAY 7*th*, 1877.
THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G., PRESIDED.

The Thirty-third Anniversary and Distribution of Scholars' Prizes took place on Monday evening, May the 7th, at Exeter Hall, which was filled. The Earl of SHAFTESBURY, K.G., presided, and on the platform were Alderman Sir R. W. Carden, General Sir W. Hill, the Rev. Dr. McAuslane, the Rev. G. W. Weldon, the Rev. C. J. Whitmore, Rev. Preb. Cadman, Rev. R. H. Atherton, J. H. Fordham, Esq., R. J. Snape, Esq., and many other leading friends of the Institution. As on similar occasions of late years, the main portion of the platform was occupied by several hundred boys and girls, now in situations, assembled with their teachers to sing an ample selection of songs and hymns appropriate to the Anniversary. Mr. Proudman conducted the singing with his usual ability, and his baton was responded to by the children with prompt obedience.

Shortly before six o'clock, the time fixed for commencing, there was

an organ performance by Mr. W. C. Harris. When the Earl of Shaftesbury had taken the chair, the assembly sang, "All hail the power of Jesu's name." Prayer was then offered, after which the children sang, "Praise to Thee, Thou great Creator," "Who is the brave man?" and "Good news."

The SECRETARY (Mr. Joseph G. Gent) then read portions of the Report.

After the reading of the Report, the young choristers sang an anthem, entitled, "I will extol Thee." This was succeeded by a charming little song, consisting of four four-line verses, entitled, "If you've any task." The concluding words of the first verse were, "do it." The three other verses had for their subject "saying," "giving," and "paying," and "say it," "give it," and "pay it," at the end of each verse, like "do it," at the end of the opening verse, given with comic force and effect. There was such a decided and general encore that the two last verses had to be repeated.

The Noble CHAIRMAN then distributed the prizes to the children, it having been a condition of eligibility for candidature that the competitors should have served the same employer for at least twelve consecutive months, and, further, be well recommended by that employer. 232 boys and 312 girls had fulfilled all the prescribed conditions.

In order to avoid confusion, the prizes were received on behalf of the children by the teachers or superintendents of the respective schools, who passed to the chair for that purpose, the name of each school being displayed to the assembly as the collection of books was handed over by the Earl of Shaftesbury. Among the school representatives was Alderman Sir R. W. Carden, who carried off with an air of great satisfaction thirty prizes awarded to former scholars at the Ogle Mews School. The following is a list of the schools which participated in the distribution, together with the number of prizes received:—Amicable Row, 11 prizes; Brentford, 9; Brewer's Court, 14; Britannia Row, 34; Britannia Street, 4; Broad Street, 2; Brunswick Street, 1; Buross Street, 1; Chequer Alley, 19; Cottage Place, 7; Croydon, 2; Dartford, 28; Deptford, 4; Devonshire Street, 5; Dove Row, 6; Ernest Street, 8; Exeter Buildings, 11; Field Lane, 10; Fox Court, 10; Golden Lane, 13; Gravesend, 2; Gray's Yard, 9; Grotto Passage, 2; Harrow Street, 4; Hope Street, 12; Horseferry Road, 3; Johnson's Court, 5; Jurston Street, 21; Kentish Town, 1; King Edward Street, 27; Kingsland, 8; Lamb and Flag, 29; Lansdowne Place, 9; Little Coram Street, 5; Little Saffron Hill, 3; Marigold Place, 13; Morton Road, 13; New Tothill Street, 1; Newport Street, 25; Ogle Mews, 30; Perkins's Rents, 12; Price's Street, 12; Queen Square, 7; Richmond Street, 10; Ratcliff, 6; Robert Street, 4; Rufford's Buildings, 14; Somers Town, 12; St. James's Place, 8; Stratford, 2; Vincent Street, 1; Wentworth Street, 7; West Greenwich, 13; Wilkes Street, 6; Windsor, 6; York Mews, 3.

After the prize distribution, which occupied about ten minutes, was finished, the children sang,

> "Will you lift a little, brother?
> Will you help those now in need?
> Lifting up the weary traveller,
> God will bless the noble deed;" &c.

The Rev. Dr. McAUSLANE then delivered an address to the children on the platform, standing in such a position as to be heard by the meeting as well. He said:—Some insects, birds, and animals, are very clever. The flea, which is so troublesome to some persons who are not clean, can leap a hundred times its own height. The ant, that is industrious and thoughtful, can carry with ease a burden four times heavier than itself. The bee, which is busy and benevolent, zig-zags to a hundred flowers in many different gardens, then rises up into the air and goes straight to its hive. The crow can fly for several hours and not feel tired. The deer can run more swiftly than the ordinary railway train. Clever though these creatures are, they cannot speak to us. The Creator has given us the power of speech. We use it for many reasons. In relieving our own minds and hearts of burdens which are sometimes there. In imparting instruction and comfort to others. In prayer to God. It is to prayer that Jesus refers when He says, *Ask*. Regarding this little word, there are six points which we wish you to understand and remember.

I. ASK WHOM? Heaven is a place. Jesus said to His disciples, *In My Father's house are many mansions. I go to prepare a place for you.* Heaven is a beautiful place. To see this, read, when you go home, the last two chapters in the book of Revelation. Heaven is a large place. In London there are nearly four millions of inhabitants. Heaven has a numberless number of millions. Among these are the holy angels, the good men and women who left this world, and myriads of little children.

"Around the throne of God in heaven,
Ten thousand children stand."

Should we pray to any of the angels? No. To any of the saints, such as the Virgin Mary? No. To any of the children? No. Why are we not to ask any of these? Several answers might be given. Here is one, and it is sufficient. They cannot hear us, since they are creatures, and so far away. You would not ask the sun or the moon for anything, because that would be useless. Well, it is just as useless to ask anything from the angelic and redeemed inhabitants of heaven. Millions of prayers have been offered to the mother of Jesus. She has never heard one of them, because she could not. Remember this always, and tell it to others as you have the opportunity.

God is in heaven. He is also on the earth, yea, everywhere. This is one of the doctrines of the Bible. If you were on the top of a mountain, and there prayed to God, He would hear you. If you were in the deep dark coal-pit, and there prayed to God, He would hear you. How exceedingly numerous and widely scattered are the peoples of the earth. If they were all to pray to God at the same moment, He would hear every one of them. God is the only Being who is everywhere present, and, therefore, He is the only one to whom we should pray.

II. ASK WHEN? There are places to which we can be admitted only between certain hours. Many individuals can only be seen at special times. The gates of heaven are always open, by day and by night.

God never slumbers nor sleeps. We can, consequently, pray to Him *at any time*. For ourselves, however, there are some times which are better than others. There is the morning. When a traveller enters a land which he does not know, he tries to find a good guide and follows him. Every day as it comes to us is like an unknown land. When we open our eyes upon it, let us ask God to become our guide in thought and feeling, word and deed. This is right, wise, and safe. There is the evening. For all the blessings which we have received during the day, we should thank Him who has given them. We are then, too, going to sleep, and we may not awake again in this world. How becoming it is that our last thoughts, before we sleep, should rise to Him, who only can prepare us for His happy and glorious home. There is the time of perplexity. We knew a boy who, when travelling one day, came to a place where there were three roads. Not knowing which was the right one for him to take, he asked a man who was passing, and was properly directed. When you are troubled, because you know not what to say and do, remember this boy and imitate him. As he asked the traveller which of the three roads was the right one for him, so ask God what you should say and do. He will answer you as He has promised; and, instead of being in the dark, the light will arise and shine all around you. There are the days when you are not well. Your parents try to make you better, or they send for the doctor and ask him to do so. This is right, but ask God too. He can take away your illness, and if it be for your good, He will take it away. Jesus says, that we *ought always to pray*, and one of the apostles, speaking for Jesus, says *pray without ceasing*. These words do not mean that you are to speak to God every moment. You cannot do this, because there are other things to which you must attend. You have all heard of the Fire Brigade in London. They are not always engaged in putting out fires. For hours together they are resting at their various stations, but, as soon as the fire-bell is rung, they are, in the course of three or four minutes, away to the scene of danger. As these brave men are always ready to put out fires, so we are always to be ready to pray. This is what Jesus and Paul means.

III. ASK WHERE? In the chapel. In the schoolroom. In your homes. In the boat. In the train. In the car, on the street. Paul says, *I will that men pray everywhere*. A poet, writing of prayer, uses these words:

"Where'er we seek Him, He is found;
And every place is hallowed ground."

When Jesus was preaching upon the Mount, He said, *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, who is in secret, and thy Father who seeth in secret, shall reward thee openly*. By the word closet any place is meant where you can be alone, whether it be in your homes or elsewhere. Isaac, the son of Abraham, had a closet, and it was a field. *He went out to meditate in the field at the eventide*. David, who wrote most of the Psalms, had a closet, and it was his bedroom. *Commune with your own heart upon your bed and be still*. Jesus had a closet, and it was a mountain.

"Cold mountains, and the midnight air,
Witnessed the fervour of His prayer."

Peter, the Apostle, had a closet, and it was the house-top. *He went up upon the house-top to pray.* Hezekiah's closet was turning his face towards the wall, and praying unto the Lord. While Jonah was in the whale's stomach, he made that his closet, for there he prayed unto God. Can you get a spot where you will be all alone with God? If so, procure it, love it, and be as often there as you can. Regard it as the sweetest spot on all the earth to you. If you cannot obtain such a spot, then lift your thoughts to God rather than speak to Him in the hearing of others, who might mock you. Recollect that God can hear thoughts as well as words.

IV. ASK HOW? (1) *Orderly.* Before you ask your parents or teachers anything, you think about what you are going to say, and how you will say it. You put your thoughts into order, like beads on a string, or links in a chain. God is to be reverenced much more than your parents or teachers. Hence, before you speak to Him, put your thoughts in order. This will please Him, because He will see that you have not careless minds, and that you are not talking solemn words upon thoughtless tongues. (2) *Ask earnestly.* On the door of my chapel there is a large knocker. If I saw a little boy standing outside and tapping the door with his fingers, instead of using the knocker, could I believe that he was anxious to enter the chapel? No. Many persons pray in a careless way. Their words come only from their lips, and so they are cold. If you have prayed in this manner never do so again. Be really in earnest about what you wish from God. Pray to Him with your whole heart. (3) *Ask repeatedly.* If you were in an orchard when the fruit was ripe, and had the liberty to shake one of the trees as often as you pleased, how often would you shake it? Once? Twice? Three times? Some of you are saying, "We would shake it till all the apples had fallen." Have the same disposition when you come to speak to God. Pray for the same thing until you receive an answer from Him. Jacob was about to meet his brother Esau, whom he had not seen for twenty years. He knew that his brother still hated him, and he wished his brother to love him. For this purpose he prayed. How often? Perhaps a hundred times and more, for he continued all night in prayer. Imitate Jacob in this respect. (4) *Ask in your own style.* You have heard others praying, and you may have said, "We wish we could pray as they do; their words are so beautiful." Be not anxious about this. If you sent a petition to the Queen, she would expect to find in it the words which children use, and that these would be put together just as children speak. God desires you to speak to Him, not like men and women, but as children. A certain man once prayed, and this was all that he said, *God be merciful to me a sinner.* God was pleased with this prayer, because it was the man's own, and came directly from his heart. When you pray, just tell the Lord what you think and feel, in your own words and in your own way. (5) *Ask in faith.* Little Johnny had a sister who would not read the Bible. On this account he was sad. He said to the superintendent of the Sunday School, "I wish you would ask God at the prayer-meeting to cause my sister to read His own book." The superintendent gladly

complied. As soon as the prayer was offered for his sister, Johnny went from the school. The superintendent observed this, and the next Sunday said to him, "Why could you be so rude as to leave the meeting, just when the first prayer was finished?" Hear the little boy's reply. He said, "I did not mean to be rude; but when the prayer was offered for my sister, I thought I should like to go home and see her read the Bible for the first time." He believed that God would answer that prayer for his sister. His faith was strong, and yours should be just as strong. You may doubt the promises of some people, but you should never have any doubt about the promises of God, and He has said, *Seek, and ye shall find.* (6) *Ask in the name of Jesus.* This is what Jesus wishes you to do, for He says, *Ask in My name.* A girl wished to give her papa a beautiful bunch of flowers. She went into the garden and gathered a number of various kinds. She tried to arrange them, and did so, but she was not satisfied. They did not look nice. Her mother took them, and put them together in such a way that they were really beautiful. The little daughter was delighted with her mother's work, and with a joyful heart she presented the bouquet to her papa. What the mother did with the flowers, Jesus does with our prayers, when we offer them in His name. He takes from them everything that is wrong, makes them lovely, and then presents them to His Father for us.

V. ASK WHY? (1) We are to pray in order to be happy. A widow came to me the other day. Her countenance plainly showed that she had passed through many trials, and that at the time she was sorrowful. She spoke to me for some time about her troubles. As she did so her heart became lighter and her countenance brighter. After I had spoken to her she said, "Thank you; this has done me good." That is just how we feel when we have truly prayed to God. We tell Him about our sins and sorrows, our cares and fears, our doubts and troubles. Having done so, we are happier than we were before. You desire to be happy, and if you would be so, learn to love prayer. (2) We are to pray in order to do good to others. Money has accomplished much good. It has given garments to the poor, food to the hungry, medicine to the sick, and instruction to the ignorant. But prayer has done far more good than money. It has done all the good things which we can ascribe to money, and, in addition to these, it has led the Holy Spirit to save souls from sin, comfort hearts that were broken, enlighten minds that were dark, and prepare millions for heaven. Value prayer far more than money. Pray for your parents, your teachers, your relations, your friends; all men and women, boys and girls. Continue to do this all through your lives, and what will be the result? You will be the means of doing a great amount of good to the bodies and souls of thousands. (3) We are to pray, because God commands us to do so. Is it not right to obey the Queen? If you were to answer, every one of you would say, Yes. But while Her Majesty is only an earthly sovereign, God is King of kings, and so you are to pray, since He has told you to do so. Is not he a naughty boy, yea, a bad boy, who disobeys his parents? You know he

is. But God has done far more for you than your parents. This is another reason why you should pray to Him, since He has asked you to do so. You will be tempted by others not to pray. They will try to persuade you to believe that prayer is useless. I hope you will always say to them, We have prayed, and we shall pray, because we wish to be happy, do good to others, and obey our Divine king, and our heavenly Father.

VI. ASK WHAT? (1) Ask for everything which your bodies require——raiment and food, health and strength, protection and safety. God can send all these to you in many ways, and He will do so, if you look to Him and depend on Him continually. (2) Ask for everything which your souls require—truth and love, pardon and peace, power and hope: in one word, salvation. While you are to ask for all these, you must never forget to work as well as pray. "A scholar at a boarding-school near London was noted for repeating her lessons well. A school companion, who was idly inclined, said to her one day, 'How is it that you always say your lessons so perfectly?' She replied, 'I always pray that I may say my lessons well.' 'Do you?' replied the other, 'then I'll pray too.' But, alas! next morning she could not repeat one word of her lesson. Very much confounded, she ran to her friend. 'I prayed,' said she, 'but I could not repeat a word of my lesson.' 'Perhaps,' rejoined the other, 'you took no *pains* to learn it.' 'Learn it! learn it!' answered the first, 'I did not learn it at all. I didn't know I needed to learn it when I *prayed* that I might say it.' She loved her idleness, poor girl, and her praying was but a mockery." Learn from this little girl how to act. Work for the body by preserving it from danger. Work for the soul by believing on Jesus as your Saviour, and by trying to be as much like Jesus as possible, in thought, word, and action. Continue to pray and work, then God will bless you in body and soul, for time and eternity.

The Rev. C. J. WHITMORE then moved—

"That the Report submitted to this meeting, with the balance-sheet, be adopted and published, and that the gentlemen named in the printed list be the Committee for the year 1877-78, and that the Rules as amended be adopted."

He said: I wish to allude to three points connected with Ragged School work—first, the raw material upon which we have had to work; secondly, the process of manufacture; and thirdly, the article produced. In endeavouring to exhibit before the meeting the *raw material*, I cannot do better than try and bring before your minds my own first experience in Ragged School work and teaching, about twenty-five years ago. One Sunday afternoon when I had just been doing some work in a Sunday School, a friend said to me, on my way home, "Where are you going to-night?" I replied, "Nowhere in particular." My friend then said, "Have you ever seen Ragged School work?" and on my saying that I had not, my friend rejoined, "Then the sooner you do so the better," adding that I should see a good specimen in Anchor Street, Spitalfields. In the evening I went there. There was a six-roomed house, having besides the basement a first-floor and a second-floor; the lower part

of the building being appropriated to infants, the floor next above to girls, and the top floor to boys. I arrived at the place a little while before the door was opened, and what I saw outside certainly did not impress me favourably. There were some big girls, over the school age under the School Board system, and a number of boys waiting outside, and some of the girls were dancing in the gutter, and some of the boys were standing on their heads, while there was a man near the door with a great thick stick in his hand, walking up and down to protect the door and the windows. The lower windows were embroidered with mud, and all the first-floor windows had been knocked clean out. As the man was marching up and down, one of the boys went behind him and tried to get hold of the stick, whereupon the man aimed a blow at him, which he escaped by jumping on one side. At last I went up to the man and asked, "Can I go in there?" "Oh yes," he replied, whereupon he knocked "one, two, three," and somebody inside instantly opened the door, and I entered. I went upstairs, and there found the superintendent, a tremendously powerful fellow, a butcher in the neighbourhood, but a very earnest and zealous Ragged School teacher. The superintendent looked at me and said, "Are you come to teach?" "No," I replied, "I am come to see." "Oh," was the reply, "it's all the same." After a little while there was what seemed to me a great explosion. I thought the place was being blown up, and I dare say my legs began to tremble; but the superintendent said, "Only a brick at the door, sir." At last the door was open to let in the girls, who filled up the first-floor; what became of the infants, whether they were massacred or taught, I could not tell. After the girls had taken their places the superintendent shouted down the staircase, "Now come up, boys." Up they came. When they had got to the top of the staircase there was a little corner where they had to turn round, and, of course, they all went into it together and got jammed. How they were to get out of that corner I was at a loss to know; but the superintendent was equal to the occasion—he laid hold of a boy by the middle and pulled him out, and the whole mass came tumbling down. "Will you pray?" said the superintendent to me. Of all the scenes, my friends, that I ever saw that was the worst. Some were trying to sing, others were shouting and hallooing, and others, again, were singing "Nix my dolly, pals." Well, as I said just now, the superintendent asked me to pray, and I dare say I did pray; but I could scarcely tell afterwards whether I did or not, or what my words were, or how they were connected together. After a little time the superintendent said to me, "You had better put your coat up there," pointing to a high shelf which none of the boys could reach. There I put my umbrella, hat and coat, having learnt that in any other position such things had a most unfortunate way of disappearing if the owner turned his head on one side. To avoid that difficulty the teachers put such articles high up out of reach. "Well," I thought, "I suppose I am to try and teach these boys." Having got into the middle of a class, I said to myself, "How am I to teach them?"

One boy boxed the ears of another, and that sort of thing then spread like lightning through the class. At last a lad who had got more than he liked, turned round upon others, and there ensued a regular fight. What I should do I did not know, when the thought suddenly occurred to me, "Why, I am very foolish; why don't I look at what the next teacher is doing and imitate him?" No sooner said than done. I looked at the next class, and I found that there were two boys on the floor with the teacher on the top of them. "Well," I thought, "I am not quite as badly off as he is;" and I tried to begin with my children as all beginners do. I was not like Dr. McAuslane, who knows so well, as he has shown this evening, how to teach children, and what to say to them, being an old hand at it. I thought I would begin by teaching them something about God; so I said to one of them, "What is a spirit?" He looked up at me and said, "Gin, old son." It then struck me that that sort of thing was out of place, and that I had better try some simpler way, and so I began another kind of lesson and got on pretty well, there being a considerable degree of peace and order. The boys seemed to be just beginning to enjoy it, when the superintendent began to ring the bell, and my first lesson in Ragged Schools ended. I do not think, my friends, you would find a school like that now; but that is a fair specimen of Ragged School work at the time when I was first introduced to a school. I have seen some very different specimens since. Now there is one thing which I should like to say here in connection with the motion for the adoption of the Report. No man in his senses would say one word against the action of the School Board for London, so far as its object is concerned. But we who work down, as it were, among the poorest classes, know that there are thousands and thousands of children whom that School Board does not and cannot teach, and ought not to teach. I will tell you why they ought not to teach them. I put it to you whether it would not be a gross injustice to the honest, steady, and diligent working men of this great city to require their children to be mixed up in Board Schools with children of the lowest class; and I venture to say that before that can be done there must be a widely different state of things. Every one who is in the habit of working among the poorest classes, must know what terrible lessons the better class children in the London Board Schools would be almost sure to receive if they were mixed up with a number of these gutter children, who could soon teach them what gutter children have unfortunately learnt. Some time ago a working man came to me, and said to me, "Look here, Mr. Whitmore, do you think that ought to be?" He had with him a very little girl. I looked at her, and found the condition of that poor child to be simply horrible. She had no mother or father; she had very little clothing, and she looked as though she had not been washed for weeks, or even months. The feet of that poor child were actually rotting off the body. That was her state when she was placed under my care. She had been sleeping like a dog in the streets, in gutters and in alleys, with no one to care for her. How many children are there who, like

that child, have none to care for them! Ah, my friends, I think you will see in them Christ's children, and sympathise with me when I ask who is to care for them if the Ragged School Union does not? That poor child was taken by me, through sheer pity, in a cab from Drury Lane to Miss Macpherson's Home. On our way there the cab went through Lincoln's Inn Fields. This child had, of course, never been in a cab before, and she looked out of the window with her poor little feet hanging down from the cab seat. As we were going along we came opposite a great tree, and on seeing it she shouted, "Oh, teacher, there's a big flower!" She had never seen a tree before, although she lived in Drury Lane. I do not think anything of that kind could often happen now, as the yearly excursion must make most children familiar with trees. With regard to that matter, I should like in passing to say one word. I wish to say that if it were possible to give children two excursions a year instead of one, I should not be the person to grumble at it, and I don't think you would. It was not till that little child had been very carefully tended at Miss Macpherson's excellent Home that she could stand, and for years she was a cripple. That is a specimen of what I call "the raw material."

II. And now I want to say a word or two about the *process of manufacture*. I should like to give you one illustration of this, which is connected with my experience some years ago while I was keeping a costermongers' school in Castle Street, Saffron Hill—a street which many of you may remember, but which is now blotted off the face of the earth, no one regretting that. One day a boy came there, and sat down in the free and easy way in which boys are accustomed to do. When I saw him I said, "My boy, what can you do?" "Not much," he replied. I said, "Can you write?" He answered by holding out his two hands, and I then found that he had only one finger left on one of them, and that the other was crushed across the knuckles. The right hand was altogether maimed. I said to him, "My boy, how did that happen?" He replied, "I was assisting at a bookbinder's cutting-machine, and I caught my hand in the knife, and in trying with the other to get it out I caught them both." He added, "I cannot write." "But," I rejoined, "you have your left hand, and you can learn to write with that." "Who ever heard of anybody doing that?" he said. He did not know that I was a left-handed man myself. I said, "I can do it," and showed him how it could be done, whereupon he exclaimed, "If you can do it I can!" A little while after, that boy was writing with his left hand, and, observing that he was looking sorrowful, I said to him, "What is the matter?" He said, "Oh, sir, mother says I must go and do as the others do and I don't like it!" I said, "Did she mean that you must go and steal—is that it?" He replied, "Well, she did not say that, sir, but she said I must go and do as the others do." "What is that?" I said. The boy replied, "Well, she said, 'You are able to support yourself, and I cannot keep you here;'" adding, "I do not want to do it, I should like to live respectably if I can." I said, "I will go and see your mother." I went and saw the mother, and I said to her, "It is

now Wednesday, keep that boy only till Saturday," and she said she would. I went home thinking what I could do to help that poor crippled lad. Just a week before that—I don't know whether any one here will remember it—Charles Dickens had published in "Household Words" an article entitled "Nobody's Child," and I thought to myself, "If that is an imaginary sketch it will be worth while to show the author a real specimen." I wrote to Charles Dickens, saying that if he would like to see "Nobody's child," I would show him to him. He sent me in reply a very kind letter, in which he said he could not be expected to take up all the "Nobody's" children, but that nevertheless he would see this particular specimen if I would send it to him. Of course I very gladly sent the boy to Devonshire Place, where Mr. Dickens then lived. But when he got up to the house he found it a grander place than he had ever seen before, and so he sat down, like Mordecai at the king's gate, and did not dare to knock at the door. By-and-by Mr. Dickens sent his footman out to fetch him, and he brought him in. The boy said to me afterwards, "Oh, sir, he did put me through a catechism—he asked me everything; but after I had talked three quarters of an hour he gave me half-a-crown and this letter to take to his printer." The boy took the letter to the printer, the printer instantly engaged him, and he remained there till, also through Mr. Dickens's kindness, he obtained employment as a telegraph messenger—a post which, so far as I know, he still holds. That is just one specimen of the process of manufacture. I should like, if time allowed, to give you some more specimens of the kind of raw material which we have to deal with; but I cannot do that now. You will find something in the Report about the Ragged Church and Chapel Union. I wonder, as I see you all sitting here, neat, respectable, and well-dressed, and comfortable, whether you ever think who they are that go to the Ragged School places of worship. You must not suppose that those who attend are men and women who have always been in the gutter. That is not true. There are men of every station in life, and there are women of every station in life. It is not long ago since a clergyman of the Church of England came to me, and told me that for two nights he had slept in a Covent Garden market basket. He showed me his testimonials, and he had a handful of them. "What were you?" I said. He told me that he was a clergyman of the Church of England, and had been the master of a great public school. "What brought you to this?" I said. He replied, "Drink, of course, sir." Drink, my friends, of course! Remember that answer. Well, I tried hard to help that man, but he could not be helped. There are thousands of men and women in this metropolis whom nothing short of personal restraint will help. There is no help for them but in putting a strong hand upon them, and saying, "You shall not have intoxicating drink." One of the best and most promising things mentioned in the Report read this evening is the Band of Hope movement among children. If we cannot have the men and women, at least let us have the little ones; if the adults are perishing and beyond hope, for Christ's sake give us the

children—we must have the children. I saw another clergyman in a common thieves' lodging in Westminster. His wife was begging in the streets, and she begged a piece of bread of me. I gave that woman, who had two beautiful children with her, a shilling to get some food for herself and her children, and immediately afterwards I went to see the husband, whom I found, I repeat, in a common thieves' lodging. I saw him dressed just fit to go into the pulpit, and it was only six months since he was discharged from a curacy in the east of London. I do not mention names; let such men have a chance of repentance. When I had got into the miserable room, I saw him sitting in front of a little fire, having in one hand a piece of bread, and in the other that very common source of sustenance among the poor, a red herring, which was stuck on a fork. I said to him, "Where did you get that from?" He replied, "Oh, a gentleman gave my wife something just now, and she brought this home to me, and is gone out again to see if she can get something more." "Do you know what the gentleman gave her?" I asked. "Twopence," he replied. "That is not true," I said, "he gave her a shilling." "Ah!" said the man, "then she is gone out to spend the tenpence in gin." That, my friends, is what gin can do, and this is only one instance among thousands. These are some of the "raw material," and, in my opinion—I say this openly—the only possible cure for this gigantic evil is for the Church of Christ to declare that for the sake of such raw material strong drink ought not to be touched. If that is not done we shall be able to do very little. There is one other thing which I have to mention—I wish to say a word or two about—III. the *article produced*. Well, that is a very easy part of my task. Look at it (pointing to the children on the platform). You can see that for yourselves; you have heard it for yourselves—I allude, of course, to the singing of the children—and I need not take up a single minute on this point. I have only to point behind me. Let all present judge for themselves. Only one word more, and it is about what I may call reconstructed men. I am thinking especially of one who, if he were here, would, I am sure, give me permission to mention his case. I am thinking of a man who, several years ago, came to me a sorrowful, hopeless being, broken down in health, and almost broken-hearted. From year to year he had been wandering through the length and breadth of England, broken down, as so many thousands are, simply through drink. I said to him, "There is just one thing, and only one, that will save you. If you sign the temperance pledge you will, I believe, be saved, but nothing short of that will do." My friends, I have seen hundreds of people who have been drunkards, and who have signed the temperance pledge and become respectable men and women; I have seen hundreds of others who have been drunkards and have tried to become moderate drinkers, and I never saw a case in which the man or woman succeeded, and I don't believe there ever was one. This man did what I recommended him to do, and mark the result. He first obtained a humble situation in a printing-office. One day he came to me and said, "If I had £5 I could be a gentleman again." I was so

sure I could trust him that I willingly lent him £5 from my mission fund. He then went to seek another situation and secured it, and if you want to see a "reconstructed man" you may see one in him. He is now earning a very large salary; he is the superintendent of my own Sunday School, in which there are hundreds of children; and in the wide circle of my acquaintance there is no man who is more honoured and respected than he is. My lord, I have great pleasure in moving the resolution.

The resolution was then put and carried.

The children afterwards sang, "Let the lower lights be burning," and the collection was then made, the organ being played during its progress. At the end of the collection the children sang, "Mr. Nobody."

The Rev. G. W. WELDON then moved the following resolution:—

"That the successes detailed in the Report, so manifestly attending the various efforts of the schools affiliated to the Ragged School Union, demand of this meeting the deepest gratitude to Almighty God; and this meeting desires to acknowledge with the warmest thanks the kind and valued services given to this Christian enterprise by the various Committees and the numerous teachers, by whom those successes have been worked out."

After a few prefatory remarks, the reverend gentleman said: "I was struck, my lord, while the abstract of the Report was being read by the Secretary, with the fact that a large portion of the success which attends the Ragged School system is due to volunteers who have kindly given their services in this great and good work. And certainly volunteers never had a more difficult enemy to dislodge. The Report speaks of ignorance, superstition, destitution, and vice; and I was very glad to hear the remark which followed, to the effect that those foes are being dislodged by the only weapon which can ever encounter human sin and frailty successfully, the pure evangelical religion taught in the word of God. No amount of secular instruction will ever meet the wants of the human soul, or educate and refine a man; the heart can never be renewed and made whole except through the agency of God's word, brought home to it through the power of the Holy Ghost. I was, therefore, very glad to hear that declaration in the Report. And as I looked around me on this platform, and saw those happy faces, and heard those beautiful songs so simply and touchingly sung, I began to ask myself the question, "Is not this the best proof of the vast success of the Ragged School system?" It would be impossible for any person adequately to recount the varied social benefits and the immense moral advantages which the scene to-night presents to the mind. For what was the past condition of these children, and what is their present condition? Aye, and we must not think of the present only, but also of the future—that momentous future which so much and so materially hinges on the present. Oh, it is impossible not to feel deep gratitude to Almighty God that He has so wonderfully blessed the simple teaching of the gospel, to the softening of the hearts and the enlightening of the understandings of these children, who, but for its blessed influence, would now be in ignorance, superstition, destitution, and vice. There are 544 children now on this plat-

form—domestic servants and others, who in order to be qualified to obtain a prize must have remained in one place at least twelve-months. The boys, too, are every one of them in honest employment, and they also must have been for a year with the same master. Thus we have a good check on that roving tendency which may have been acquired by leading a desultory life. When I look at those happy faces, and hear those sweet voices, I cannot help thinking that we have a practical illustration of the good results of efficient training. If we could only see at the same time, in imagination, what they have been, we should indeed be able to realise the great success which has attended the operations of the Ragged School Union. About two years ago I spent a short time in the celebrated Salt Lake City, the city of the Mormons. I cannot say much for those people as regards their moral principles, but I will tell you a fact of which the boys and girls on the platform have strongly reminded me. When I went to Salt Lake City I was attended by one of the principal men among the Mormons. As we arrived there he said, "Now, sir, stop here;" and, pointing to a small plot of ground, he said, "That is a specimen of what the Salt Lake Valley was when the Mormons took possession of it." It was a waste, howling desert; the soil was alkaline, and nothing but sage bushes grew there. They had enclosed one acre of the valley in all its original barrenness. "Now," said he, "look around;" and everywhere I saw beauty and fertility—flowers, peaches, nectarines, water running in the streets, and everything that the art of man could do in the way of cultivation. In the midst of all that luxuriant beauty you saw that one acre of original barrenness, enabling you to contrast what the valley was with what it has now become. There—(here the rev. gentleman pointed to the children on the platform)—there is the valley smiling before you; that is what the valley has become—happy and cheerful, trusting, I have no doubt, on the finished work of the Redeemer, happy in the present and looking forward to a still happier future. And if you could only have seen some of these children as they were formerly, you would have a full opportunity of judging what wonderful results have arisen from the work of the Ragged School Union. I was living in Edinburgh at the time when Dr. Guthrie first began his ragged school there. Many of the great and the rich of that city regarded what he was doing as Utopian, but he went on undaunted, and God, as you know, crowned his labours with great success. There was one special feature in Dr. Guthrie's work which has always recommended it to my consideration. He said: "These ragged boys and girls have hearts, but they have no homes,' and he asked some rich persons to take one of them into their house in order that they might have the benefit of family influences, and not be left with that terrible feeling of isolation and loneliness which any one is apt to feel when living quite alone in the midst of a vast crowd. The great object of the appeal was that poor children might come under the influence of home feelings which they had either lost or had never possessed. Well, the result was that many persons opened their homes to those poor children.

I will tell you the particulars of a boy whom I knew well. About twenty-four years age, having come to reside in London, one afternoon, as I was going along a street, I saw four boys who looked just like some of the lads whom I had often seen in the Canongate at Edinburgh. They were full of mischief, and were up to all kinds of tricks—fighting together, not maliciously, but in that friendly kind of way which is so common among boys. They were scrambling over some refuse which a greengrocer had just cast out of his shop. Among this rubbish there were some old turnips and potatoes. There was also a fine carrot which seemed to have escaped the greengrocer's notice, and that was the grand object of contention, the chief prize for which these lads were struggling. The pull was to get possession of the carrot, and there was a regular battle for it on the pavement, until at last a policeman came up, when they all ran away as fast as they could. One of these lads, a little fellow named "Mike," received a blow from the policeman which knocked off his cap. "Now," thought I, "my time is come." I picked up the boy's cap, and when I had done so I saw him crouching behind a wall. I took it to him, and said to him, "What is your name?" "What's my name, guvnor?" said he, and instantly put his hands to his ears as if he were afraid that I was going to give him a blow. "Well, my boy," I said, "will you and your companions come and breakfast with me to-morrow?" "Ah!" said the boy; "Walker!" Well, I did not then know exactly what "Walker!" meant, but I afterwards found that it was a slang word, and it is a very expressive one in the mouth of a little boy. Presently the three other boys gathered round me, and said to little Mike, "What does the guvnor say?" not speaking to me, and showing no more respect for me than if I had not been there. "Well," I added, "I cannot stop now, my boys, but here is my card, and if you come to my house to-morrow morning you will see my name on the door." So saying I gave one of them my card. "What is this?" he said, looking at it; "he is one with the bobby." They seemed as if they could not possibly believe that I had any object in view except that of handing them over to a policeman. The next morning the four boys came to my house at half-past eight o'clock, and they got inside my hall. I sent them down to the kitchen to get their breakfast; but they had scarcely reached it when the cook came upstairs and said that she would not stay in the house if those fellows went into the kitchen, as they were all filthy and ragged, and horrible to look at. So I had to compromise the matter. I said to her, "Very well, let us give them breakfast in the hall; that will suit you, and I can stand by." They had their breakfast there, and while they were having it I put some questions to them, and ascertained that the worst of them was my little friend Mike. He was only twelve years of age, and had been thirteen times in gaol. I could scarcely believe what I was told about him; but I took down his name and the name of the place where he was supposed to live. About half an hour after the boys went away a policeman came to the house and said to me, "I beg your pardon, sir, but do you know whom you have had in your house this

morning? Those four boys are the greatest thieves in all Portland Town, and are well known to the police; you had better take care, or you will have your house robbed." I took the trouble of going to Westminster and other places to make inquiries about Mike, and I found that what I had been told was perfectly true—namely, that he had been thirteen times in gaol during the twelve years that he had lived. Adopting Dr. Guthrie's plan, I took that lad to the house of the sexton's wife. The sexton knew him, and said to me, "Oh, sir, that is the little fellow who robs the little boys and girls as they go to school. He stops the children on their way to the National School, and says to them, 'Come, now, shell out—what have you got there?' The poor little boy or girl thus attacked is frightened, and pulls out of his or her pocket perhaps a pencil or some other school article; whereupon the boy says, 'I don't want that—what have you got here? You have got some bread-and-butter or some money;' and he takes from them any bread-and-butter which they may have, or the pence with which they have to pay the school fee." Well, I took that lad down to the baths in Stingo Lane, and I said to the people there, "The first thing to be done is to wash this poor little fellow's body, and then we must take away his dirty clothes and give him some fresh ones." While the boy was in the bath they took away his old rags; and I may tell you that if the inhabitants of those rags had only been unanimous there would have been no occasion to remove the rags, for they would have walked them off of themselves. Well, we gave that boy some new clothes, and as he afterwards looked at himself in the glass he said, "Oh, sir, the dog won't know me now." We sent him to school. I must here observe that my experience with regard to sending children of that class to an ordinary school differs from that of my reverend friend who preceded me. I do not believe that if you explain to the ordinary children the real state of matters there will be any objection on their part. I believe that if you tell those children that these other children are poorer than themselves, and have been very much neglected, that kindliness of heart which exists to such a large extent among little boys and girls will make them anxious to show a little kind attention to the new comers instead of treating them with rudeness and contempt. We have had as many as a hundred or a hundred and twenty Ragged School boys and girls in our National School, and if you had seen the change which had come over them within a few weeks you would feel, as Mike felt with regard to himself, that the dogs wouldn't know them. Their faces and hands were now washed, and I would defy any person who did not know them before to tell which were the ragged boys and girls, and which were the boys and girls who had never belonged to that class. I believe there is nothing that so embitters the existence of ragged boys as the feeling that they have no friend, no patron, no adviser. My lord, there is poverty which begs in the street and dies in the hospital, and there is poverty in which people never have a word of kindness addressed to them; and the ragged boy who is driven forth into the streets, either by the neglect or through the misfortunes of parents, will many, many

times shed tears when no one is near, though he would be ashamed to let his companions see him do so. I know that from what this little boy of whom I have been speaking told me. Well, I took that boy back to his father. I said to him, "Mike, have you any father?" "No," said he. "Have you any mother?" I said. "No," he again replied. That was false: he had both a father and a mother. After some time I found them out, and I took the precaution of leaving him outside the house in a cab. Going upstairs to a room on the second floor, I asked, "Is your name So-and-so?" "Yes, sir," was the reply. "Have you any children?" "Yes, sir," was the answer, "two girls." "Have you a little boy?" I said. The answer was, "No, he died, sir." "When did he die?" said I; and the mother replied, "About three years ago last Christmas." "Are you quite sure he is dead?" I asked, and the answer was, "Well, leastways we never heard of him." "Would you know him again," I said, "if you saw him?" Whereupon the father, who was a tailor, and was at work at the time, looked at me very closely. "Now look here," I said, "would you know your son if you saw him again?" and then, having recourse to a preconcerted signal, I opened the window and gave a whistle. Mike then came out of the cab, looking spick and span newly dressed. When he saw his father and mother, no tear came to his eyes. The mother kissed him, but it was in a conventional way; there was no heart going forth, and little Mike knew it. The father got down from his board and kissed him, Mike standing all the while like a statue. The eldest sister also kissed him, and still there was no movement on his part. At last the other sister, a little girl about eleven years of age, came into the room, not knowing that her lost brother was there, and on seeing him she ran to him—never shall I forget that scene to my dying hour—she ran to him and threw her arms round his neck, not artistically, but as if her heart were in them. "Oh my dear Mikey," she said, "I am glad you have come back again." Then, indeed, that boy's heart burst forth, and if you had seen that boy and girl sobbing their hearts out, you could never have forgotten it. Let no one tell me, my lord, that there is no heart among ragged boys and girls. They have a heart; but it is hidden behind the unkindness and neglect of a cold and unfeeling world, and when a kind-hearted man or woman, in a Ragged School or elsewhere, comes forward and shows them real kindness, then they have them, as it were, at their feet, and find them quite willing to be taught. Indeed, such is the result of my experience in reference to this matter, that I would far rather have to deal with boys of this class, than with many namby-pamby, milk-and-water boys whom I have met with in the performance of my duties. Well, the little boy of whom I have been speaking became positively amusing in the illustrations which he gave me of his own life during the two or three previous years. I said to him, "I suppose you were a pick-pocket?" "Do you think I could look a lady in the face," he said, "if I were to pick her pocket? No, sir." "What were you, then?" I said. "A creeper, sir," he replied. I had indiarubber shoes, and when I was not with burglars I did a little

business on my own account. In walking down Lisson Grove three or four of us boys would watch the old ladies in their shops. We would see some of them sitting behind the counter knitting or doing something, and we had to find out when they went to sleep. We knew that every old lady engaged in reading would drop off to sleep, and when she had done so one of us gave a whistle, and my business was to creep underneath or round the counter and get at the till." My friends, I wish I could show you the photograph taken of that boy on the day when he went on board the *Tam O'Shanter* to go to sea, side by side with the photograph taken while he was in rags and tatters. You would see as much difference between the two as there is between the plot of desert in the midst of the Salt Lake City and the smiling valley around it. Oh, we can never despair while we see such marvellous changes as that. May God put it into the hearts of all those who have learnt the value of the gospel to themselves go forth and speak to such children as I have described, and endeavour to rescue them from ignorance and superstition, destitution and vice. One word more, my friends, and I will sit down. My reverend friend who preceded me spoke of what he witnessed in a night-school at the East End of London as a thing of the past. If he will come to my night-school I will show him that it is a thing of the present. I do not know what to do with some children, they are so wild and reckless. On the other hand, there are many of them so good-natured that you could not be angry with them. You can only manage them by finding out the soft and tender places in their hearts. Many of them are fine fellows, but the difficulty is to know how to get at them. One day my assistant-master came to me and said, "Please, sir, I want to give up my place." I said, "What for?" "Oh," he replied, "the boys in the school are shying ink-bottles at my head." "What is that for?" I asked. "I don't know," was the reply. I went to the school, and found the wall, which had been recently painted, covered with ink-spots. "What is the matter?" I said to the boys. They said that the master had called them "wild cads," and that they were not going to stand that, because they were not wild cads. The fact is, that master did not know how to deal with the boys, and unless you do know how to deal with such lads, it is useless to attempt to do any good with them. Let me give you one specimen more and then I shall have done. We will call this boy "B. H." He has been in gaol several times, and seemed incorrigible. When placed at school he was constantly making a noise. You all know the story about Brown being asked what he was doing, and replying, "Nothing, sir;" and Jones being then asked what he was doing, and replying, "Helping Brown, sir." That is exactly like the conduct of some Ragged School boys, and this was one of the worst boys of that kind. At last a lady, the wife of the Rev. Mr. Baxter, preached in a school-room in my parish, and this boy heard her. What was the result as regards that lad? Why, he who was a little while before prepared to do as much mischief as he could was the first person to go into the inquiry room. His common name,

that by which he was generally known among the boys in my parish, was "Babs." Addressing him by his right name, I said to him, "What are you doing here?" He replied, "Oh, sir, I have come here because I want to hear good things," and the tears fell down his cheeks just like drops of rain falling on the grass on a rainy day. That poor fellow lived only three months longer, but he died peaceful, and rejoicing in the simple truths of the gospel. Oh, then, my friends, let us all give our support, our sympathy, and our prayers to the Ragged School Union, so that it may present for years to come such specimens as those now on the platform—the raw material changed into a renewed and purified humanity through the blessing of God resting on the work of this great institution.

The resolution was then put and carried; after which the children sang "The Fire Brigade."

Gen. Sir WILLIAM HILL then proposed the following resolution: —

"That this meeting presents its hearty thanks to Lord Shaftesbury for his presidency this evening, but especially for his untiring efforts and unflagging energy in promoting the welfare of the working classes; and more especially for his undiminished zeal in alleviating the sufferings of humanity, raising the status of the masses, and spreading a knowledge of the Gospel of the Saviour."

He said: This is a very comprehensive resolution, and I trust that I shall be allowed to speak a little longer than it is customary to speak in proposing a vote of thanks to the chairman. Even if I were to deliver an elaborate address, my friends, I could not lay before you a tithe of the vast amount of Christian and beneficent work which our chairman has performed in connection with this metropolis. When we come to think of all that we have seen and heard this evening, and when we bear in mind the leading features of the Report, and think of the various agencies which have been carried on during the past year, we cannot help feeling that the good works in which his lordship has so powerfully assisted may well be described as "legion." The resolution speaks of his lordship's "untiring efforts and unflagging energy in promoting the welfare of the working classes." I am sure that when we look around us and see all the boys and girls assembled on the platform, we must feel what great results "untiring efforts" like those of his lordship help to bring about, how much good a heart loving those who stand deeply in need of assistance can, with God's blessing, secure. I am sure that the managers and teachers of the numerous schools which are affiliated to the Ragged School Union must feel deeply grateful for the "untiring efforts and unflagging energy" which have been put forth on their behalf. Again, the resolution speaks of his lordship's undiminished zeal in alleviating the sufferings of humanity, raising the status of the masses, and spreading a knowledge of the gospel of the Saviour." When I think of the Factory Acts—that is the Acts for regulating and controlling the employment of children in factories—I do feel that the whole of England has great reason to be thankful for what his lordship did in reference to that matter; nor can I help recollecting that it required about thirty years' labour on his part to bring legislation with regard to factories

to a satisfactory conclusion. We all know that his lordship's efforts to promote the spread of the gospel in the metropolis have been greatly blessed, and his name is dear, not merely to the factory operatives and to Ragged School teachers, but to the friends of evangelical religion throughout the country.

Alderman Sir R. W. CARDEN said: In seconding the resolution I will merely say that it affords me great pleasure to have an opportunity of re-echoing what has been said by General Sir William Hill.

The resolution was then put by the seconder, and carried by acclamation.

The Earl of SHAFTESBURY said: My good friends,—Sir William Hill has been good enough to praise me for what I have done to improve the condition of children and young persons who work in factories. What he said on that subject reminded me of part of a song which has been sung this evening. I was very much struck with these words in that song—

> "If you've any task to do,
> Task to do, task to do,
> Let me whisper, friend, to you,
> Do it, do it, do it."

I have always endeavoured to act upon the principle embodied in those words. This is the thirty-third anniversary of the Ragged School Union, and my friend Mr. Gent reminds me that I have never been absent from the chair, and therefore I think I am entitled to a prize and a certificate of character from those who have employed me. Now, I little thought, when I first heard of the onslaught of the London School Board, that we should be able to present such an appearance as we do this evening. But we have acted upon a principle which the great Duke of Wellington acted upon, and of which he frequently spoke to me with much satisfaction as having crowned his military operations with success. He said that in all the Continental armies if a point was carried, the generals considered themselves beaten. "But I never thought myself beaten," said he, "so long as I could present a front to the enemy. If I was beaten at one point I went to another, and in that way I won all my victories." My friends, that is what we are doing now. When beaten at one point we turn to another, and we intend, with your countenance and support, to go on with what we began. At the same time I would remark that, although the children who are now before you on the platform are of a higher age than those who formerly filled our schools, yet you should bear in mind the words of wisdom and experience which fell from the lips of Mr. Whitmore when he told you that there are thousands and tens of thousands of children which the School Board has not yet reached, and whom it is quite incapable of reaching. It is for us to do all we can to make an aggressive movement among these masses, and to see if we can find a way out of the difficulties arising from the circumstance that many of our voluntary teachers have been scattered, as it were, to the winds through the first attack of the School Board upon our position. The rise and progress of Ragged School teaching form an epoch in the history of this country, and I cannot fully express the deep admiration and affection which I have felt for so many years, and still continue to feel, for those who have, amid so

many difficulties and such pressing occupations, come forward as teachers, and whose work has produced such mighty effects over the surface of society in this metropolis. It cannot be denied that the benevolent and salutary and soothing efforts of Ragged School teachers have been attended with results which have enabled the School Board to achieve a success which they could not have obtained without our preparatory work. The School Board has, in fact, derived great benefit from the preliminary work of the Ragged School Union. I well remember that at the time when I was very much mixed up with the operations of Ragged Schools, I found that the work not merely produced benefit among the children who were taught in the schools, but the whole mass of the lower orders of society was leavened by it with good influences, and hundreds and thousands of children were brought into the schools through the manifestation of kindness towards the class to which they belonged. That is an effect which has not passed away, and I believe it will not pass away so long as efforts such as ours are still in operation. There are probably very few persons now living who recollect the working of the Ragged School system at the commencement. We have heard speakers this evening describing what they witnessed some years ago. I was sorry to hear Mr. Weldon remark that similar scenes to those which he described can be witnessed now. I had hoped that such things had passed away altogether. I remember, however, perfectly well a period when it was a work of positive hazard and danger to open a Ragged School, because of the character of the multitude who came to it. Mr. Whitmore told you that he saw two boys on the floor with the teacher on the top of them. I recollect something much more serious than that. I remember that when a large school was begun, before we had had much experience, the moment the door was opened, the boys rushed in in a body, and quite overpowered the teachers, most of whom made their escape through the windows, and when the police came to their assistance, the head master was lying on the floor and six big boys were sitting on his back, singing "Pop goes the weasel." Things of that kind occurred then very frequently, for wild and lawless were the population of London of the lowest class at that period; but a great change has taken place, and now, I believe, there is scarcely any part of London where you cannot walk in safety at almost any time of the night. The addresses delivered this evening have been addressed, in a great measure, to the young people behind me, as if they were children of tender years. I want to speak to these young people; I wish to tell them that they have attained that grand position in which children are spoken of in Acts of Parliament—Acts relating to factories—as young persons, and I want to rouse them to a sense of their dignity, and at the same time to a sense of the responsibility which that dignity imposes upon them. I am very anxious indeed that the young females before us should set a good example to their juniors in the class of society to which they belong. I was delighted to find from the returns that a considerable majority of the prizes given to-day have been carried off by girls. I am glad of this, and I suppose I may say this with safety, because I perceive that

a large proportion of the persons constituting this assembly are women. I may also say, I suppose, with truth, that many of them form the "better half" of the other sex. I am sure I may say—and I do so as the result of much observation and reflection—that if nine-tenths of the mischief done in the world is done by women, almost ten-tenths of the good done in the world, is also done by women. You must all know that women exercise the greatest influence over the generation in which they live, and I do not hesitate to say that the hopes of every nation depend upon its women. I trust that many of those whom we have raised from the lowest depths of degradation, will by their character, and the way in which they discharge their duties in their station in life, and by their conduct as future wives and mothers, advance the cause of the Gospel of Christ, and increase the stability and happiness of the realm. In conclusion, let me say that although this was one of the earliest duties which I undertook, I know nothing which in the course of my life has comforted me so much or given me such deep and sincere pleasure as the part which I have taken in connection with Ragged School work, and I assure you that so long as God shall give me life, and strength, and energy, and zeal, power to think, and power to act, and power to pray, nothing shall ever turn me away from the cause of the Ragged School children of this great metropolis and this great kingdom.

The children then sang "O Christians, awake," after which the Benediction was pronounced, and this was followed by the singing of the National Anthem.

HELPS FOR THE TRAINING OF POOR TEACHERS.

The *School Guardian* says:—We have been informed that the Goswell Street College is not in any way subsidised by the London School Board. Indeed, from a prospectus sent us it does not seem to have any connection with that Board at all, beyond the fact that members of the Board are on the committee in their private capacity. It appears to be a *bonâ fide* effort to help poor teachers; and, as such, we cannot but wish it success. It seems that the means of the pupils are carefully inquired into, and only those in really poor circumstances are admitted. At the close of their connection with the college they will have to do second-year papers. Classes are held every evening, from seven till nine, "for instruction of a similar character to that obtainable in the Government Training Colleges." There are four terms in the year; and the payments are thirty shillings a term, paid in advance. We shall be happy to chronicle the progress of the undertaking whenever the authorities supply us with the necessary information. There are struggling pupil-teachers as there are struggling men in all callings, and it would be a pleasure to aid them.

GEORGE YARD.

Christian Work in East London.

Considerably more than twenty years since school business called us to the east of London, and when passing near the end of George Yard, Whitechapel, we saw in the distance a man with a large brown-paper parcel under his arm approaching us at full speed, and considerably behind him a number of persons also running and crying out "Stop thief!" We at once saw how matters stood, and decided to do what we could to respond to the cry, but just as we expected to enter into the fray at all risks, and the odds sadly against us, for the fellow was hale, young, strong, and daring, yet our intention was to close upon the fellow, and hope for help at the moment of greatest need. Just as we were preparing for the contest the rascal, evidently knowing the locality better than we did, turned short into a narrow alley, which we hoped would prove a blind one with only one entrance. In this we were mistaken, for it led into a perfect labyrinth of courts, alleys, and passages that seemed to lead in all directions. Here the fellow found a safe refuge, for he was soon lost in the maze. When all hope was given up of tracking the thief we retraced our steps, and soon was in the midst of the crowd that had been in pursuit, and among them a woman with a baby in arms and a boy of about twelve years of age. She had been making purchases at the draper's, and the boy was carrying home the goods in a brown-paper parcel on his head. The thief watched his opportunity and suddenly snatched the parcel from the boy's head and bolted as described.

This circumstance was called to mind on reading the following sentence in a report just published of the Ragged School efforts in George Yard, Whitechapel. "Twenty-four years ago the cry of 'Stop thief!' fell upon the ear fifty times a day; then no respectable person could pass through the neighbourhood without being molested. Then it was not safe for constables to patrol the street in less number than three or four."

We now think that we were a little foolhardy in our courage to try and capture the fellow single-handed, when, as we now learn, it was the work of three or four well-trained and well-armed constables.

The same report goes on to say that "at the present time one constable can do the duty and patrol the streets in safety. Twenty-four years ago factories, warehouses, and stables, with nearly half the neighbourhood, were unlet; but now there is seldom a place unoc-

GEORGE YARD RAGGED SCHOOLS
FLEE FROM THE WRATH TO COME
THE BLACK HORSE
THE FLOWERS OF THE FOREST DAY NURSERY
FLOWERS OF THE FOREST DAY NURSERY FOR THE LITTLE ONES

cupied." Commercially the change in the locality is great, and morally there is some improvement; would that the latter was as great as the former. Much, very much, of Christian effort has been, and still is, made for the benefit of the people. Yet a large amount of ignorance is prevalent, infidelity is widely spreading, and the people exhibit a senseless carelessness of their soul's interest. Here the George Yard Ragged Schools and Mission form an oasis in the desert, where more than 800 children are under religious teaching, and more than 1,000 adults are brought every week within the sound of the Gospel. It will thus appear that the evangelistic work here is divisible into—

I. Work amongst the children, and

II. Work amongst the adults.

The buildings occupied for carrying on these works are—

1. George Yard proper—a large prison-like building on the outside, but inside a clean, lofty, spacious, almost cheerful room, with a gallery on one side and an organ on the other, fitted with modern appliances for conducting Sunday, Day, and Night Schools. In the same room lectures are given and public worship conducted. The gallery was put up with money sent by Lord Shaftesbury. The present organ was built by a working man, who used the materials of one previously given by Miss (Baroness) Burdett Coutts. The platform and two side rooms were put up by a man who, having received great spiritual good in the place, wished to improve and make the room more sightly. The timber and tools were provided for him, and he in his spare time did the whole of the work, for which he declined any remuneration.

2. Angel Alley—a large house, with a way through the back that connects it with the main building in George Yard, fitted for a *crèche*, a shelter for homeless boys, and an infant school.

3. A building in George Yard, a hundred yards from the main school premises, that was formerly a public-house of disreputable character, known as the "Black Horse," but which in consequence of its character lost its licence. It has been secured for mission purposes and as a shelter for homeless girls.

In these buildings more than thirty missionary agencies are in simultaneous operation. The following time list has been supplied to us by the superintendent, Mr. George Holland, a man wonderfully fitted for his duties, and who devotes his entire energies and time to the work in George Yard, and whose labours during the last quarter of a century have been signally owned of God.

"Sunday morning we begin with a Prayer Meeting at 8 o'clock; at 9.30 Morning School, attended by about 100 children. At 11 o'clock

an Evangelistic Service. The children remain; their number is increased by service time to 150. About fifty grown-up persons attend the service.

At 2.45 p.m. the Afternoon School, consisting of twenty-six classes.

At 4.15 two Senior Class Prayer Meetings are held.

During the afternoon the tract distributors visit every room in the neighbourhood and distribute or lend tracts.

At 6 o'clock p.m. a Workers' Prayer Meeting. After prayer the friends go out to the cheap lodging-houses, and into the courts and alleys to hold open-air services. As many as ten meetings are held in the lodging-houses, and many hundreds of persons of the lowest class sit and listen to the Gospel.

At 6.30 the big lads muster in the schoolroom in Angel Alley, and when there are not sufficient teachers a service is conducted for them.

At the same hour 150 girls meet for school at the 'Black Horse,' where they are put into classes and are taught by soul-loving teachers.

Monday, at 9 o'clock a.m., and 2 p.m., and every day (except Saturday) there is a Day Ragged School.

On Monday, at 3 p.m., a Temperance Mothers' Meeting is held at the 'Black Horse.'

At 6 p.m. Junior Band of Hope.

At 8 p.m. Temperance Meeting, Working Men's Benefit Society, Mutual Free Labour Loan Society, held at the 'Black Horse' at 8 o'clock.

The Emily Loan Fund for women and girls who sell flowers, watercress, &c., Girls' Night School, Sewing Class, and Clothing Club held in the new schoolroom in Angel Alley.

Tuesday.—School. At 1 o'clock Invalid Children's Dinner.

Mothers' Meeting and Clothing Club at 4.30.

At 6 o'clock special effort to reach ragged and destitute children not attending any school, and to give them religious instruction.

At 8 p.m. Weekly Prayer Meeting for adults; this is attended by about seventy persons.

At 8.30, in the visitors' room, an Inquiry and Prayer Meeting is held for young persons; more than thirty attend.

Wednesday.—At 2.30 the Mothers' Meeting in connection with the Bible Mission; about twenty-five mothers attend. Held at the 'Black Horse.'

At 6.30 Children's Service.

At 7 o'clock school for big lads.

At 8.30 Fathers' Meeting; the attendance is about thirty.

At 8.30 various business meetings in connection with the different missionary agencies.

Thursday.—School.
At 3 o'clock meeting of the Inebriate Women's Mission.
At 6.30, Children's Service.
At 8 Girls' Night School.
At 8.30 Adult Bible Class.
Friday.—School.
7 o'clock, school for big lads.
8 p.m. Senior Band of Hope.
8.30, Occasional Meetings."

The foregoing is serviceable as showing the number and variety of the operations here carried on. Glad would we be to give details of operation and results worked out, but our space forbids. We may, however, refer to a few.

The Creche or Day Nursery.

Four rooms of the house in Angel Alley are fitted up for the use of the little ones. Two are filled with little cots; the walls are hung with pictures, and the rooms are made to look very cheerful. Over each cot hangs a scroll, upon which is painted the name of some wild flower and an appropriate text. For instance—

1. Snowdrop	*Revelation* vii. 14, 15.
2. Primrose	*Mark* x. 14, 16.
3. Travellers' Joy	*Hebrews* xi. 13, 16.
4. Daisy	*Malachi* iv. 2.
5. Poppy	*Isaiah* lxv. 13.
6. Violet	*Isaiah* xxvii. 3.
7. Olive Branch	*Isaiah* xxvi. 3.
8. Water Lily	1 *John* i. 7.
9. Daffodil	1 *John* iv. 10.
10. May Blossom	*Psalms* xlii. 12.
11. Honeysuckle	*Romans* v. 8.
12. Sweet Pea	*Acts* ii. 28.
13. Christmas Rose	*Song* v. 16.
14. Heather Bell	*Isaiah* xlii. 16.
15. Mignonette	*Jeremiah* xxxi. 1.
16. Lily of the Valley	*Matthew* vi. 28, 30.
17. Forget-me-not	*Isaiah* xlix. 15, 16.
18. Star of Bethlehem	*Daniel* xii. 3.
19. Heart's-Ease	*Matthew* xi. 28, 30.
20. Ragged Robin	*Matthew* xxv. 36, 40.

A third room is used as a play-room. There is a good supply of toys, a large rocking-horse, and a rocking-boat. A fourth room is used as a bath-room and kitchen. On one side hang twenty bags of

clean clothing, on the opposite side hang twenty bags to receive the clothing taken off the children when they come in the morning. Widows are charged twopence for each little one. For this sum they are fed, clothed, and cared for. If both parents are living, and at work, the sum of fourpence is charged. It is important to lay hold of the little ones as early in life as possible, and train them for Jesus. It is important that infants should be taken from those who profess to look after them, for we have known cases of infants being drugged, carried into the gin-shop, and kept there for hours, their mothers having paid a trifle to the gin-drinker to take care of them. It is gratifying to know that widows have thus been released of a burden, and by that relief are able to work for their living.

It is a pleasing sight to see these little ones fully enjoying themselves in the large pound provided for them, or at play in the play-room, well stocked with toys; or snugly asleep in their little cots. The following are the rules in general use, but it must be understood they are not "according to the law of the Medes and Persians which altereth not;" when necessary, they become more elastic.

1. Children will be received between two months and three years of age.

2. Doors open at 7.30 a.m. until 8 p.m.: after which there will be a fine of 2d. per hour, for any child not taken home.

3. Infants will be cared for and fed at a charge of 4d. per day; widows will be charged 2d. per day for each little one.

4. All payments must be made to the matron, when the children are brought to the Nursery.

5. No sick children can be admitted, or who come from an infected house. This rule will be strictly enforced.

6. The name and address of each child must be left with the Matron; also the address of the place where the mother works during the day.

7. No food *of any kind* may be left with the child.

E. A. H. gives a glimpse of the little wild flowers, and thus writes:—

"Picture to yourselves a wet day in the East-end of London! Splish-spash sounds the rain, cold and chill as it trickles down the umbrellas on our necks; splash-splosh go our feet into pools of muddy water. Not a pleasant experience, is it? And as we turn up this narrow passage out of Whitechapel, High Street, and elbow our way through a little knot of ill-favoured women outside the door of a gin-shop bearing the misnomer of the 'Angel,' into a dark, close alley, whose high houses on either side, with their tumble-down roofs and rickety windows, present anything but an inviting appearance; still less so when we look into the faces of their inhabitants. There does not seem

to be an outlet, only the passage appears too narrow, and we feel inclined to turn back and get out of the queer-looking place as fast as possible.

"But stay! On the left-hand is a house better than the rest, and over the door we notice a board with the words, 'Flowers of the Forest,' 'Day Nursery,' for twenty little ones. 'Whosoever shall receive one of such children in My name receiveth Me,' Mark xi. 36. 'Thou, O God, of Thy goodness hast prepared for the poor,' Psa. xlviii. 10. Shall we knock and ask permission? This gloomy day there is nothing outside to inspirit, everything to depress; but this looks more hopeful.

"While waiting we have time to observe that the windows have each a white blind, and a Scripture text in blue letters upon it. Presently a young girl opens the door and begs us to come upstairs and see the nursery. Climbing the steep stair, at the very top of the house we find two rooms; and the sun is shining very brightly now! No, the rain still beats against the windows, and without all is dull as ever. What could make us think of the sun. Not so far wrong, though; the rooms seem illuminated with sunshine. Brightest pictures of birds, flowers, and children, in gilded frames, adorn the wall; brilliant scarlet geraniums and yellow creepers are in the windows; twenty of the snuggest little cribs ranged round, above each the name of some sweet flower; and then all kinds of pretty toys; but, best of all, some of the dearest little *real* flowers. Yes, sweet buds that can talk and laugh, and twine themselves very lovingly round your heart, and within those tiny buds such a precious treasure is enwrapped—the rich jewel of a never-dying soul, which it cost the blood of Jesus to redeem.

"Peep into this cot. Tucked in the soft blankets lies little Jamie, wan and pinched, and with an old man's face. He is an orphan, his only friend a poor old 'granny.' The name of this cot, 'Heather Bell,' meaning solitude, and the beautiful promise, '*I* will not forsake thee' (Isa. xlii. 16), seems just to fit into his sad case.

"Another, of fifteen months old, lying in a nurse's arms, is a living skeleton, and though the good care and food hath done much to prolong its life, yet we feel the little 'Star of Bethlehem' will soon be taken from all her suffering to live above the stars. Still, it is sweet to minister to the needs of the little one while on earth for His sake, who lay in poverty and want among the beasts of the stall, that we, through His poverty, might be made rich.

"Little 'Violet' toddles up to us, bringing all the dolls she can find, and holding out her arms to be nursed. She has a good mother, and her father is in penal servitude for fifteen years. When a few months old, Violet was stolen from her mother, and after many weeks restored."

The Shelter for Outcast Boys.

The class of boys benefited by this agency are the homeless, and those requiring temporary care. Of the former, we are glad to say that a goodly number are engaged on board fishing smacks, and by

their industry are contributing to the food-supply and the wealth of the country. It is time that, as a nation, we bestirred ourselves, and attended to this class of lads, whose labour is valuable, and whose bravery is beyond doubt. Those of this class who were taken out to Canada are doing well; we often hear cheering accounts about them, and it will please some to know that little Andie and Christie are very happy, and likely to make their way in life.

The other class of boys requiring temporary care are those about to be placed in Refuges, or those who have run away from home, and are waiting for their parents to take them back. Sometimes cases like the following occur. Two little boys attending school, came crying, and telling us, "Mother is dead; she died at home." This home consisted of one small room, in which five human beings ate, drank, and slept. Every time they entered this room they saw their poor dead mother. We took the boys, and sheltered them until the father could make other arrangements. He obtained employment, and exchanged the one room for two, and received his children back again.

THE SHELTER FOR HOMELESS GIRLS

is carried on in the old public-house, the "Black Horse," better known as the "Cadgers' Hotel," which is the sixth house of the kind that has been closed in the locality within a few years. The upper part of this house is fitted up for a shelter for girls under sixteen years of age. One hundred have had the benefit of this Refuge. As a rule, they are not kept here long. It is a "shelter" rather than a "home," and employment in real rather than artificial life is sought for them with as little delay as possible.

Little girls have been admitted whose parents have been laid aside by illness having one room; and when health has returned, or death has removed the sufferer, the little ones have been given to their friends. Other children have been sheltered for a short time, until a "Home" has been provided for them. Three, whose parents were sent to prison for a long term, have been received into the "Princess Mary's Home," at Addlestone. The ages of the little ones were one year and five months, five years, and eight years.

The following is an extract of an account given in a local newspaper of a visit made one Sunday evening to the neighbourhood by a correspondent:—

"Our guide next took us to a house which is said to be over 200 years old, and which used to be a public-house, and a very great rendezvous for thieves and other bad characters, known then as the "Black Horse." In a partition in the house is a trap-door, which would not be noticed unless it was pointed out; through this the

thieves were allowed to make their exit, when being chased by the police, and would hide themselves in the hay-lofts and stables among the straw, &c.; but in consequence of certain stolen goods being found on the premises a short time ago, the keeper of the "Black Horse" lost his licence.

"Since that time the place has been converted into a kind of Refuge, for the purpose of housing and protecting girls and young women, who either have no home, or have drunken parents, or have just left reformatories to prevent them going on the streets. We saw one little girl, about ten years of age, who (as the matron informed us) had a drunken mother, and her father was now in prison. About nine or ten girls came in while we were there, and who, after we had spoken a kind word to them, began singing 'Home over There.' They seemed quite cheerful and happy. But one among the number especially attracted our attention. She was of good figure, and remarkably open countenance, with beautiful auburn hair hanging down her back. The matron informed us that she took her in last week, and she thought she was a young lady, for she can speak, read, and write well; can dance, sing, &c. She is very shy; she says her mother and father are dead; but is very reserved and careful what she says. She calls the matron mother; but sometimes by slip of the tongue calls her mamma, evidently showing that she has had a respectable home, and been brought up in a lady-like manner. Inquiries are being made, and we assume advertisements will be issued to try to find her friends, until which time she will be well cared for and protected. As the good matron was telling us these and other thrilling incidents, we felt glad to know that there were such kind-hearted Christian people, and such institutions provided for such noble purposes; and the thought occurred to us, Supposing that one of our children had strayed or been decoyed away, and we did not know where she was, how should we feel about the matter? It occurred to us that some of her friends may be at this moment broken-hearted on her behalf; but what a joy it must be to know hereafter that she was safe, and had been protected from vice and ruin, and restored again to her home. We must say in conclusion, God bless the good Christian men and women who thus care for others, and by noble efforts rescue the perishing, and prevent crime."

Bessie (for that was the name this girl gave herself) was requested to write her story. She was present at the Evangelistic Service, one evening, and became alarmed at her condition. The next day she continued unhappy, then she told us where to write to her parents. She asked for pen, ink, and paper, and wrote the following letter:—

"George Yard Ragged School, Whitechapel.

Dear Mother and Father,—If you will allow me to call you by that sacred name—will you forgive me? I have been so wicked I cannot hope you will forgive me; but, dear parents, if you only knew how I have suffered! Oh! I have indeed, and suffered bitterly. I have sinned! O do forgive me, dear parents, do forgive me! It did

frighten me so when you said that you would put me in a reformatory, and I thought I would rather die than go there. Ah, my dear father, how often have you told me that *those penny novels would be my curse*, and so indeed I have found it, dear father. I am now in a Shelter for Homeless Girls; and Miss B——, a very dear young lady, persuaded me to open my heart to a dear kind gentleman there, to whom the Shelter belongs. I had told them a wicked fabulous story about gipsies; and I have been so wicked that I am frightened at my own sins. How often have I seen in my fancy my dear mother's tears to flow; and how my heart has smote me when I think that I was so wicked to take the 8s out of the drawer. Oh! how wicked I have been; but don't quite cast me off; I will work so hard to redeem it if you will allow me, dear, dear, mother. I am sure you will forgive me: you were always so kind to me. How is dear Hester, and Alfred, and Teddy—my pet, curly-headed Teddy, and fat Bertie, and my darling Willie? Tell them not to quite despise their fallen, heartbroken sister. *I had a passion for the stage.* I heard father say he had once been an actor at the ————, I went to the ————. Do please write to me at this address.

"From your repentant daughter,
"POLLIE."

We did not wait for the letter to be sent by post, but immediately telegraphed to the parents. In the morning they came; the poor mother looking careworn and full of grief. They had searched everywhere for her. Bessie was sent for—the meeting of parents and daughter was affecting in the extreme.

As a result of the whole matter, she was restored to her fond parents and family, who are respected in the neighbourhood where they reside. We have heard that she is going on steadily and is longing to know more of Jesus.

Such are some of the operations and results on behalf of children.

THE WORK AMONG ADULTS

is also cheering; at least 1,200 persons are reached every week.

THE SEWING CLASS FOR POOR WOMEN.

During the winter the poor women came to the Sewing Class; they were paid twopence an hour for their labour: many had left a fireless grate and foodless cupboard at home. During the evening they were read and spoken to by ladies and gentlemen.

The women were employed in mending and patching the ragged clothing for three hundred children, and in making various garments, some of which were sold; but for the money paid for the three hours' work, a few of the women would have been homeless for the night.

All had an opportunity of listening to the Gospel faithfully proclaimed.

The money paid the poor women amounted to £40 6s. 6d., and we received from the "East London Mission and Relief Society" grants kindly made, amounting to £37 11s. 6d.

The Bible Class.

This has an attendance varying from forty to sixty persons. A list of subjects has been printed, showing what portions of the Scriptures will be studied each week. No controversy is permitted; the class assembles for the prayerful study of God's word, and is much valued by the members.

The Open-Air Services.

These are conducted in the courts and alleys, and not in the more public thoroughfares; the people are attentive and respectful. Here is a class reached who seldom leave their homes on Sunday. It is a fact that hundreds of people never leave the courts and alleys (where they live) on the Lord's day. If the Gospel is not taken to them, they will be neglected, for they are not likely to be seen in church, chapel, or mission room; they do not frequent the more public thoroughfares, where these buildings for the most part are to be found. There has always been an audience; windows have been thrown open, men and women have sat listening. We believe we are carrying out the Master's command by preaching the Gospel to these people.

The Lodging-House Services.

In the lodging-houses a congregation is always present to be spoken to; the people for the most part are orderly and attentive, and hundreds of persons in these houses have the Gospel taken to them week by week.

The following letter was received from an unfortunate, rescued by the Lord from the misery of a common lodging-house:—

"Desember 21

"Dear Sir, I now take the libety of riting to you, I do thank God for puting it you heart to going in the loging house to read is word, and tell the people of such A loving Saviour it was in Mrs. —— loging house I first heard you I was then living A dredefull life of Sin I was A drunkhard and every think that was bad & when you told us of such A loving Saviour I often wish he was my Saviour and thoughts of my Dear mother house that I ran Away from came into my thoughts that I would reterne I know that my Dear Christin Mother was praying for me I could not rest eney ware I did not know what to do I did not reterne home I thought then I would wander About until

I died wone night I went to hackney workhouse and I met A woman in theare and arsk me to tramd to Cambridge we trampt to Cambridge every night we slept in A workhouse we Got to cambriedge on A sunday night and she left me oh how I cryed some Dear woman pited me & take me home & the next day arsk me what I was going to do I did not know and told me that theare was A home for falling young woman I went thank God I found rest theare for my wearybody & the best of all I found peace for my sin plutied soul I can say that I am A siner saved by grace I found shuch good friends at Cambridge and they was so kind they give me such good clothes and let me go to Canada with Miss Macphorson they was so good to me on bord of ship may God bless you in your labour of love I have got shuch a nice place rember me kindly to Miss ——— I think she will know me my name is ——— may meny be led to Jesus oh that the world would taste & se the rishes of is grace the Arms of Love incoumpes me would all man kind imbrace if we dont se you on erth I hope heven.

"Signature

"Address

"I am your humble servant ———."

Mission to Inebriate Women and Girls.

This is carried on at the "Black Horse." No one can doubt the importance of such a Mission, and the necessity there is that some agency should exist to reach the women and girls given to the debasing sin of intemperance.

The Female Missionary has successfully laboured amongst this class, and has been used in the reclamation of many poor drunkards. There are two meetings held weekly. Every Monday afternoon about fifty women meet for the reading of God's word.

The "Emily" Loan Fund.

This fund was provided by Lord Shaftesbury to assist with loans (without payment of interest) poor women and girls, who have to earn their living by selling fruit, flowers, and watercress in the streets. When stock has been spoiled, or when sickness has consumed the little capital, small sums, varying from five shillings to one pound, on proper security, have been lent.

The Nurse.

The condition of the sick poor, the sufferings and their many privations, were made known to Lord Shaftesbury, who sent an excellent and well-trained Nurse to alleviate their condition. Not only is she well qualified to attend the sick, but possessing a great love for souls, she has found it a blessed privilege to speak a word for

her Divine Master to all those with whom she has come in contact. She never fails to point all to Jesus, "the Lamb of God, who taketh away the sin of the world." She is well received by the people, and very successful in the cases she has taken in hand. God has smiled upon the efforts she has made to comfort and assist poor sufferers, and blessed the labours of her hands.

Kitchen Garten.

This is a new effort, and may be better understood by putting it in plain English—*playing at servants.* Playtime often gives an insight to character, and furnishes an opportunity to judge of a child's ability and inclination. Boys at play often lead to an accurate conclusion for what each individual is fitted, and in what he is likely to excel. Of one we say he would make a musician, of another he would do for an engineer, a third has constructiveness and would make a carpenter or builder. In the same way the talents of girls may be ascertained. The idea is to furnish household toys complete for kitchen, parlour, dining-room, drawing-room, bed-rooms, bath-rooms, passages, stairs, and all the appliances of a superior residence. Then, again, the working-man's home of sitting-room and bed-room. Towels, cloths, dusters, brooms, brushes, pails, crockery, tubs, &c., &c., are all provided, and are to be used with increasing skill, under the direction of a lady who attends for the special purpose of seeing that the toys are rightly used, and with a view of eliciting each girl's liking. Hence it is found one girl declares she will be a kitchen-maid, another a house-maid, while several decide to be cooks. Notes are made of these decisions in play, with a view to future practical training of the girls for domestic service. Such is the Kitchen Garten.

Those girls who seem to desire the cook's place are employed in preparing the dinners for invalid children. These dinners consist of a joint, vegetables, rice and custard puddings, beef-tea, &c., all under the supervision of the Nurse supplied by Lord Shaftesbury.

Extension Needed.

We have said the main schoolroom is lofty, estimated at from 30 to 40 feet high. At a small cost a new floor could be put up, thus giving two good rooms. The roof could be raised by the jack-screw, without being taken to pieces, and the walls raised so as to make both rooms lofty.

Visitors are invited, and the work going on can be seen whenever the place is open.

A PLEA FOR THE CHILDREN.

From the School Board Chronicle. Suggested by the words:—

"I know there are ills no hand can touch, no finger can ever move. There are wrongs in society that no philanthropy can ever mend. There are sorrows that nothing can ever remove, except the Divine angelic face. But there are diseases that I can heal—evils of poverty near my dwelling—evils of ignorance everywhere—and these that are curable I will do my best to cure."

"He shall gather the lambs with His arm and carry them in His bosom."

GIVE out your gold, not pay it as a dole
To turn the course of sin;
But let it stem the tide where streamlets roll,
Where crimes in thought begin.

Lay down your gold, with it prepare a place
Worthy to gather in
The future fathers of a purer race—
A race less prone to sin.

The bosom of your God is not too great
His poor lost lambs to hold—
Oh, seems it less to you than is the weight
Of your God-given gold?

Ye seek *your* jewels in earth's darkest place,
Your hands do not withhold
The skilful labour that can give them grace,
Nor settings fine of gold.

And shall *God's* jewels lie about your way,
Neglected in their dross,
While ye are counting what ye have to pay,
And weighing gain and loss?

Or will ye dim the pureness of their light
By film of human creeds,
And make more intricate the path of right
Through overgrowth of weeds?

Say, was it thus the Saviour in His love
Did with that little child,
When He to His dull followers sought to prove
An heirship undefiled?

Oh, can ye tell, when Peter's love was tried,
The wording of the creed
Christ gave to him, wherewith his sheep to guide,
His tender lambs to feed?

Lo! there are ills we cannot underrate,
Nor with firm hands remove,
For whose dispersion we, in hope, await
The breaking forth of Love.

More need that we should strenuous efforts make
To hasten in the time,
And, striking its foundations, strive to shake
The great stronghold of crime! C.

Notices of Meetings.

FIELD LANE.

The memorial stone of the new building in Vine Street, Liquorpond Street, Gray's Inn Road, was laid by the Earl of Shaftesbury, K.G., the president, on June 13. In the cavity of the stone was placed a bottle containing specimen coins of the realm, and copies of the day's papers, including a copy of the last number of the "Ragged School Union Quarterly Record." The present site in Little Saffron Hill is wanted to effect further metropolitan improvements, the new line of thoroughfare from Oxford Street to Shoreditch requiring the removal of the premises. After the ceremony Lord Shaftesbury said the Ragged School movement, though short in its career and humble in its origin, had wrought far more good than any other that he knew of. The Field Lane Ragged Schools had the honour of leading the van in that great movement, and since its institution no fewer than 33,000 children had been received in the Day Schools. The system had been partially superseded by the London School Board, but if the members of that body wished to reach the depths of human degradation they must avail themselves of the remnants of the Ragged School system, which had been so successful in dragging into the light of day the class of children which the Board ought to benefit. Since the Ragged School Union had been established no fewer than 220,000 children had been brought under discipline, put into an honest way of getting a livelihood, and rescued from what was known in France as "the dangerous classes." As regarded the Field Lane Institution, he trusted

that nothing it would do in the future would be unworthy of its high and holy motives. Later in the day at the old building the 35th annual meeting was held. The Earl of Shaftesbury took the chair, and was supported by the Right Hon. W. Cowper-Temple, M.P., Mr. Samuel Morley, M.P., Alderman Sir Robert Carden, the Rev. Canon Fleming, the Rev. John Bond, &c. The Secretary (Mr. Platt) read the report, which stated that during the year all the departments of the Institution had been in vigorous operation. The Male and Female Refuges had sheltered 301 men and 459 women, making a total of 760 for the two Refuges; the number of nights' lodgings given being 10,877. The Industrial Schools had had under training 75 boys and 68 girls. The Girls' Sewing Class for the poor children of the neighbourhood had been held weekly, with an average attendance of from 170 to 200. Free dinners had been given daily to between 200 and 300 children. The provisions consist mainly of the food kindly sent by the three firms of Messrs. Copestake and Co., Messrs. Hitchcock, Williams, and Co., and Messrs. Sharp, Perrin, and Co. The Ragged Church service had been conducted every Sunday morning, with an aggregate attendance of 19,588, giving an average of about 400 each Sunday. In conclusion, the committee made a special appeal for further help. The total income of the year was stated to be £7,752, and the expenditure £7,727. Lord Shaftesbury warmly advocated the cause of the Institution, and said he had presided at meetings in connection with it upon 34 different occasions. The meeting was afterwards addressed by the Rev. Canon Fleming, the Rev. Mr. Sutton, Mr. Cowper-Temple, M.P., and other gentlemen.

EXETER BUILDINGS RAGGED SCHOOL.

The annual meeting was held on 26th of April in the schoolroom. Major Dundas presided.

The report referred to the loss which the school had sustained by the death of its foundress, Lady Charlotte Gordon, and also of the late hon. secretary, J. Robison Wright, Esq., and went on to say that, like many similar institutions, it owes its origin to the faith and prayer of one earnest Christian worker, but it is not now considered equal to modern requirements, and the committee have been called upon by the School Board to discontinue the Day School. The Night and Industrial Schools will still go on; as also will the Sunday School, Missionary Services, and Penny Bank.

The Mothers' Meeting has been revived, and a Working Lads' Institute about to be established.

The Rev. R. H. Davies said the School Board was doing good, and compulsory education was a necessity; but there was a great spiritual work done in schools like this, which Board Schools could not undertake.

The Rev. V. M. White urged the importance of the Night School and gospel teaching. He showed by extracts from Blue Books, &c., the amount of crime; the expenses connected with the repression of crime; in how much the presentation of Divine truth to the classes from which criminals are recruited would prove to be the best repressive agency.

The Rev. C. A. Fox, M.A., moved a resolution inviting the continued support of subscribers. He directed those who were engaged in the work to look for strength and guidance to Him who has said, "My grace is sufficient for thee." He called upon all who had received Christ to work in His service, and not to shrink back because of known and felt personal weakness, but to rely on the strength of Him who strengtheneth His people. He most aptly showed who constituted the *five* divisions of Christ's army (1 Cor. i. 27, 28). Christ's chosen ones are: first, "the foolish"—the fools have first rank in Christ's work; second, "the weak;" third, "the base;" fourth, "the despised;" fifth, "the things that are not."

Major Dundas kindly responded to a vote of thanks.

RICHMOND STREET: PRESENTATION TO MR. AMOR.

The annual meeting was held on April 19th. Donald Matheson Esq., presided. The Report stated that "notwithstanding all that the School Board and the Education Acts have done to provide additional accommodation, there is still a large field open for institutions like the present, which by means of voluntary effort in a loving and Christian spirit succeed in rescuing destitute boys in a manner that cannot be reached by mere State agency. The committee desire to take this opportunity of pointing out that the difference between this and societies of a similar name is that in our Institution the boys are not criminals, their only claim being that they are destitute. Every one must know that, in a great city like ours, the poor and friendless, and especially the young, would not know whither to turn unless they had a Refuge like ours in their immediate neighbourhood. In the presence of the misery and want around us, our only sorrow is that our efforts are necessarily so limited for the want of the means whereby we may extend our work. Referring to the work carried on in the Home, the total receipts for work done last year amounted to £1,049 5s. 3d. The cost of material and new type was £740 17s. 5d., leaving a balance of £308 7s. 10d. available towards the general cost of provisions, rent, taxes, salaries, clothing, and house and school expenses, thus providing more than one third of the total cost of all our operations. This large amount of profit on the industrial work indicates considerable application on the part of both masters and boys. The health of the boys of the Home has been very good. The following are the numbers who have been admitted to the Refuge and Industrial Class:—501 have had situations found for them in this country; 40 have entered the army; 78 the navy and merchant service; 25 have emigrated; 214 have returned to their friends, obtained situations for themselves, or left of their own accord; 30 are still in the Institution."

The meeting was addressed by Mr. Pierson and the Rev. J. G. Tanner.

A presentation was then made to the superintendent, Mr. Amor, who for twenty-five years has conducted the Institution very successfully. The presentation consisted of a valuable inkstand and a purse containing £300. At the previous Christmas the boys had taken the initiative in

the recognition of Mr. Amor's efforts by presenting him with a handsome family Bible.

GLO'STER HOUSE MISSION, UPPER WHITECROSS STREET.

On June 4th a meeting was held of children and adults in the Loyal United Friends' Hall, Banner Street, at which prizes were given to certain of the week-evening scholars, both male and female, who upon examination were able to pass the test imposed. The prizes consisted of writing desks, workboxes, and workcases, also Bibles and illustrated books. This was the second distribution of prizes. The school was examined on both occasions by Mr. Smith, the head master of the Charterhouse Schools, who presented with the names of the successful competitors a formal report on the condition of the school. The evening was enlivened by the singing of the children, some recitations by scholars, and by the part singing (duets and quartetts) of some teachers and friends. The meeting was presided over by Samuel Morley, Esq. On the platform were Dr. Ridge, Dr. Cave, R. J. Curtis, of the Ragged School Union, &c. Mr. Mather gave a short but lucid statement of the work of the mission, which comprises Sunday School, Week Evening Schools, Savings Bank, Young Christians' Band, Mutual Improvement Society, Open-Air Services, Watch Night Services, Loan and Investment and Temperance Societies, Bands of Hope and Sewing and Clothing Clubs, and during the summer weather the Cricket and Swimming Clubs carry on their recreative pastime. Mr. Morley expressed his approbation of prize-giving, urged the adoption of temperance principles, and expressed his admiration of the noble and disinterested services of Mr. Mather and his band of fellow-workers. He considered that in such a neighbourhood such a work was greatly needed, and was deserving of the hearty support, both pecuniary and personal, of the Christian public. The Institution is greatly in need of funds.

The Institution is managed by a committee. The superintendent and treasurer is Mr. Mather, Glo'ster House, Whitecross Street.

A VETERAN HAS FALLEN. The name of Miss Mary Carpenter, of Bristol, has for some forty years been foremost in most of the movements that had for their object the amelioration of the condition of the neglected and criminal youth of Great Britain. Her work on "Reformatory Schools," and her evidence before the Committee of the House of Commons, made her one of the mainsprings of the Reformatory and Industrial Schools movement. Much of the legislation which aims at preventing crime and reforming youthful criminals is due to her persevering efforts. A few years ago she visited India to set on foot a scheme for promoting education among the females. On her return home she advocated the establishment of Day Industrial Schools, and very much upon the lines she laid down has Lord Sandon reared his edifice for this new, or rather revived, order of schools for dealing with wastrel children. Her work is done, and her remains were interred in Arnos Vale Cemetery, near Bristol, on June 19th, 1877. The hearse was followed by about twenty mourning and private coaches, including those of the Mayor and High Sheriff. Also by the boys and girls of three institutions she had largely aided in founding—viz., the Kingswood Reformatory, the Red Lodge Reformatory, and the Park Row Industrial School.